

## Church Matters.

## Religious Notices.

**FIRST PRESBYTERIAN CHURCH**—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M.

**FIRST BAPTIST CHURCH**—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M.; Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Meetings for prayer, praise, and exhortation of the Word of God, Tuesday and Thursday at 7.45 P. M. Gospel temperance meeting last Saturday evening in each month at 7.30 o'clock.

**METHODIST EPISCOPAL CHURCH**—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school at 2.30 P. M. Prayer meeting Thursday evening at 7.45. Class meetings Tuesday and Friday evenings at 7.45.

**THE WESTMINSTER PRESBYTERIAN CHURCH**—Fremont street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

**CHRIST CHURCH (EPISCOPAL)**—Liberty street. W. G. Farrington, D. D., Rector. Morning service, 10.30 A. M. Evening service, 7.30 P. M. Sunday-school at 3 P. M.

**CHURCH OF THE SACRED HEART**—Rev. J. M. Nardiello, Pastor. First mass, 8.30 A. M. High mass, 10.30 A. M.; Vespers, 3 P. M.; Sunday-school, 2.30 P. M.

**BERKELEY UNION SABBATH SCHOOL**—Held in Berkeley school-house, Bloomfield Avenue, every Sunday, at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

**WATSESSING M. E. CHURCH**—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M.; Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

**ST. PAUL'S, PROTESTANT EPISCOPAL CHURCH** (Watessing)—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 8; Sunday-school, 3 P. M.

**BROOKDALE M. E. CHURCH**—Rev. R. D. Powell, Pastor. Sabbath service, 3 P. M. Sunday-school, 2 P. M. Mr. Thos. P. Day, Superintendent.

**GERMAN PRESBYTERIAN CHURCH**—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

**REFORMED CHURCH, BROOKDALE**—Rev. J. O. Van Fleet, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

**REV. DOCTOR LARK** preaches in the Montgomery School House on Wednesday evenings.

**THE VESPER SERVICES** held in the Park M. E. Church every Sabbath evening before the sermon are very popular.

**THE CEREMONY** of blessing the new cemetery of the Church of the Sacred Heart will take place at 4 o'clock on Sunday the 20th inst. The Right Rev. Dr. Seton, of Jersey City, will officiate.

**THE PULPIT** of Westminster Church will be occupied to-morrow by the Rev. W. J. Holland, of the Bedford Presbyterian Church, Pittsburgh, Pa. Mr. Duffield will preach at Wellesley College, Wellesley, Mass.

**THE S. S. TEACHERS' NORMAL CLASS** met on Tuesday evening. The lesson was excellent. The question of securing a permanent teacher will soon be settled. A certain man whose capacity is somewhat in keeping with his name seems to be the choice of the teachers.

**REV. HENRY F. SMITH**, pastor of the Baptist Church, Mount Holly, N. J., and formerly of this place will preach in the Bloomfield Baptist Church to-morrow morning. In the evening he will deliver an address, at which time will occur the thirty-first anniversary of the Sabbath school.

**THE NEW CHAPEL FOR THE PARK M. E. CHURCH**. As stated in last issue, our Methodist brethren have broken ground for a new chapel in the rear of their church. The building will have a frontage of 35 feet on Park St., running back 65 feet. It will be divided into several rooms for Sunday-school and prayer meeting purposes. Some of the pastor's friends at Haverstraw, N. Y., who are brick makers have presented the church with 50,000 of their best bricks—more really than they will need. Other friends have very kindly offered to help them.

**REV. HENRY W. SEIBERT** and family, formerly of Jeffersonville, N. Y., are at present spending a week at the residence of Dr. Seibert, on Ridgewood Ave. They are on their way to Cincinnati, where the former, who is a son of Rev. Dr. Seibert and a graduate of the Bloomfield Seminary, has accepted a charge as pastor of the First German Presbyterian Church, one of the largest German congregations of that city.

**Rev. F. N. Peloubet**. The Rev. F. N. Peloubet was dismissed, at his own request, from the pastorate of the Congregational Church at Natick, Mass., on the 3d of May. A council duly called sanctioned his resignation which to the great regret of his congregation, was rendered necessary by his health. Mr. Peloubet's pastorate has extended over eleven years and has been thoroughly successful. His closing Sabbath was equally prosperous with those that had gone before, twenty persons uniting with the church. There is before us a full report, which shows that the parting gifts of the people to their pastor were of the most substantial description. A purse of gold and two bas-reliefs of oxidized silver, appropriately representing Penelope and Ulysses, were presented, and both Mr. and Mrs. Peloubet were the recipients of many evidences of kind and deep regard. We are ourselves proud of Mr. Peloubet as a Bloomfield boy, and his record as a Sunday-school commentator speaks for itself. We hope his health may be restored, and that his good work may not soon be checked.

## THE DREAMER BY DAYLIGHT.

(FOR THE BLOOMFIELD CITIZEN.)

## As to Caged Animals.

When a certain mood is upon him, then the Dreamer goes to Central Park and sees the animals. He wanders through the quarters of the sweet-scented Indian cattle; he views the saggy rak and the graceful antelope; he considers attentively the camels, with their stubborn, passive features, and their hanging lips; he visits the ill-assorted kangaroo—who looks as if he were put together in two lots that did not match. And he also enters that place which smells like a back yard full of cats—even the habitation of the lion and the tiger and the leopard.

In all these places he finds much to think about, and more to reflect upon. There is always a crowd around the monkeys—one can hardly tell for what reason. The nasty little beasts are such parodies on the ordinary run of humanity, and such own cousins and sisters and relations to the gaping rabble who dote upon them, that, really now, it must be for this cause that they are attractive. There is, notwithstanding, a fastidiously refined monkey, particularly a nurse-maid fresh from Ireland, with a Swiss cap on her head. And the yokels who lounge in the corners, and who seem to be especially charmed with the insect-hunting performance of the insect-hunter, and who, too, will endure for hours that unsavory air, and take great consolation out of it.

But when you get into the open spaces and see the ignominious and demoralized buffalo, you begin to perceive what caging does for the creatures. You see a white wretch of a polar bear stands and wags his palsy-stricken legs, and ceases to exist. His paw keeps scratching and scratching, until it has worn long claw-marks into the floor of the den. And the Dreamer found his own head shaking and his own hand moving back and forth, and through his dreams often comes, succeeding each new visitation, that poor, unhappy captive in his contracted coop.

And there is the condor—how he flies up at his own shadow, and misses it! This he does three times. Then he turns about and flaps up to his perch. From this presently he tumbles off, flies three times at his shadow, and flaps up upon his perch, only to tumble off again.

What a monotonous, wearisome sameness comes out of it all! The ostriches step high, and go about making one think of an abnormally developed neck, with too much neck and leg, and very little body. The Dreamer has evolved an axiom for himself out of them and the sea-lions and all the other beasts—namely, this: that the more developed goes into a groove pretty soon; and you are sure to be able to catch them doing the same thing over and over indefinitely.

Did you ever see a hyena that did not twine and intertwine in some sort of a ghoulish graveyard prowling in their cage? Did you ever see a wolf that was not roaming back and forth, back and forth? Did you ever see a leopard which did not divide his time between staring at you with his head on his paws, and pacing softly up and down, up and down? It becomes like an insane asylum after a while—these wild things fretting out their miserable lives.

But, then, there was that old rhinoceros in the Philadelphia zoological gardens. His hide was all patched on to him, as if he was made up of a couple of dozen old leather trunks, and he himself had been sent by freight a good many times. He, now, was perfectly contented. But one could not fail to notice that in the corner of his cage was a big column of wood behind which the keeper of this place of curiosity could dodge if it was needed. So he did occasionally get out of temper—much as the walrus did in the pond near by.

Keepers, they say, grow fond of their beasts, and the beasts grow fond of them. Elephants are notable for likes and dislikes, and certain of the *felide* are interesting studies in treachery and cunning. But who can find any value in a bear—or in an opossum or a polecat?

Once the Dreamer saw two bears in a cage—a big fat, burly bear, and a little puny, weak, insignificant bear. And the rough, heavy bear had found a sore spot on his poor, sickly brother's neck, and he chased him about the cage, caught him, and rubbed the sore spot with his coarse grizzly paw, while the smaller bear howled and moaned. Then he let him loose, only to catch him again. To the Dreamer it was the way of the world—the way that the hard, unfeeling natures reap the reward of their own doing. And the whole array is inexpressibly pitiful, especially when June skies are bright before us, and May skies are melting into the blue behind us. For even now seems so cruel to keep these creatures in cages, and to force them consequently into unwholesome habits. Monkeys die of consumption—and why shouldn't they? And why can't we don't perish of torpid liver, and ostriches contract rheumatism, is beyond guessing.

In the *auld lang syne* the Dreamer went through the side-shows one summer day. He found the cage of a bear, and not at exhibition time—bitterly complaining that she was too hot, and her clothes were too tight. The Albino was judgmental at the Circus, a beauty, whom they affirmed to be decidedly one of society. The dwarfs were peevish. The man with the young gorilla was vexed at a public who didn't appreciate the moral excellence of his entertainment. The performing dogs were jaded, and looked as if they would bite you—poor dogs though they were. In fact, the prowling Dreamer had stirred up the colony at an unfortunate time, and the consequences were evident.

Again, it was like the world! Here the excrecences and oddities openly showed the bare, unhidden weaknesses and jealousies which their larger and more symmetrical (and more hypocritical) brothers and sisters carefully conceal. They were tired of their captivity—tired of being pulled and hauled, and plucked at—tired of being remarked upon and jested about. The caged animals resented their captivity—poor wretches! It made some mournful thoughts. It reminded him of the great captives, Trenck, and Andrayne, and the Man in the Iron Mask, and Bonnard. What a life it must be to have bars always between you and the world! So the Dreamer did not puff cigar smoke into the camel's nose. He did not give the monkeys masticated tobacco. He did not poke the lion nor pull the dog's tail. He took no more advantage of the hyena—although he hates hyenas. And he tried no tricks upon the other creatures, whose hopes are so often deceived, and whose tempers are so often ruffled. Instead, he left the place, bought a bad lunch at a good figure in the restaurant, and seeing something in the

waiter which reminded him of one of the beasts—perhaps it was a kangaroo, for he was as ill put together as the jagged iron administrator of the cage, and he saw the same sad and straightway took his journey to the haunts of civilized society.

## Current Culture.

This is a much-neglected fruit in ordinary gardens, yet with neglect it always gave a sure and abundant crop until the advent of the European war, which, which so completely destroys the foliage, and eventually the bush, unless they are promptly dealt with. The best and most profitable variety of this fruit is the Red Dwarf, or, for white, the White Grape. The best age to transplant them is at two years from the cutting. The propagation is very simple, eight-inch cuttings of the current year's growth, rain from the end of the cutting, in a sloping direction with two inches projecting above the surface, the dirt being firmly trodden against the lower end. If the cutting is straight until Spring, the cutting makes a very feeble growth, and many fail altogether. They should be transplanted at two years' growth apart in rows, the plants being set four feet apart. Cuttings will grow in any soil, but only white Red Dwarf, or, for white, the White Grape. 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